CHINA. No. 1 (1907)

REPORT

BY

MR. W. J. GARNETT

OF A

JOURNEY THROUGH THE PROVINCES OF SHANTUNG AND KIANGSU.

[WITH TWO MAPS.]

Presented to both Houses of Parliament by Command of His Majesty.
June 1907.

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Report by Mr. W. J. Garnett of a Journey through the Provinces of Shantung and Kiangsu.

Sir J. Jordan to Sir Edward Grey.

Sir, *Peking, November* 23, 1906.

I HAVE the honour to transmit to you herewith copy of a very interesting Report by Mr. Garnett, Third Secretary to His Majesty's Legation, on a journey which he recently made through the Provinces of Shantung and Kiangsu.

I have, &c.

(Signed) J. N. JORDAN.

Inclosure.

Report by Mr. W. J. Garnett of a Journey through the Provinces of Shantung and Kiangsu.

Object of Journey.

THE journey, of which this is a Report, was one performed during the latter portion of September and the whole of October, 1906.

The route taken was through Eastern and Central Shantung, by way of Chefoo, Wei-hai Wei, Tsingtau, Chinan-fu, Taian-fu, and Yenchow-fu to the Grand Canal at Chiningchow, whence the journey was continued by this waterway through the Province of Kiangsu to the River Yang-tsze at Chinkiang; crossing the river here the route continued by the canal to Soochow, where the Shanghae–Nanking Railway was struck, which brought me the rest of the way to Shanghae.

The object of the journey was to study in some degree the Province of Shantung, its resources and inhabitants, to visit the country sacred to the memory of Confucius, to come into touch with as many of the missionaries as possible, to test the feelings of the natives in the remoter districts towards foreigners, and to examine what truth there might be in the various reports of possible disturbances in the near future in Shantung (the home of Boxerism), and finally to examine the present state of the Imperial Grand Canal.

I had originally intended to journey from the Confucius country over the mountains to Yichow-fu, and to enter Kiangsu from that side, not striking the Grand Canal until Suhsien, but I suffered so much from the jolting of the cart journey between Chinan-fu and the canal at Chiningchow, that I decided to abandon the rest of the cart trip, and leave the Yichow district to be visited at some future date by a less disagreeable form of conveyance.

By starting the canal journey further to the north than I had originally intended, I was able to traverse the famine-stricken and flooded portion of the Province of Kiangsu.

Mr. Brenan, of His Majesty's Consular Service, at present a student interpreter at the Legation, accompanied me throughout the trip, and acted as interpreter, proving of great service to me.

Chefoo.

I had intended to take a German steamer sailing direct from Taku to Tsingtau, but unfortunately missed her; so I was obliged to take a Japanese steamer to Chefoo instead, whence I decided to go to Tsingtau overland viâ Wei-hai Wei on mules and in

a mule-litter. I utilized the enforced delay in obtaining these in visiting Baron Babo's wine-making establishment, and in studying other questions of importance at Chefoo. Some ten years ago a wealthy Chinaman at the Straits Settlements conceived the idea of cultivating the grape in China for the purpose of an extensive wine trade, and he secured the services of an Austrian expert, Baron von Babo, for this purpose. Land was bought on the slopes of the hills behind Chefoo, and many acres planted with vines from every wine-producing country. More land is still frequently acquired in the valley behind and planted in the same way, but the price of land has now gone up considerably. Both black and white grapes are grown. Phylloxera has attacked them from time to time, but never to any disastrous extent. The grapes are brought in to the establishment in the town, and there the wine is made and stored in special casks capable (the largest) of holding as much as 15,000 litres (18,000 bottles of wine). These casks were constructed in Austria in sections, and so shipped to Chefoo, where they were put together in the cellars. These cellars, begun four years ago, took two years to complete, and are built below the level of the sea; they are lined with concrete, as it was found that otherwise they were being constantly flooded. They are very extensive, and already hold a great number of casks full of wine, the name and year of the latter being inscribed outside every cask.

Though it is ten years since this work began, no wine is to be put on the market for another two years. This market is to be the China coast. Baron von Babo would not say what price the wine was to be sold at, but, considering that the capital will have been locked up for twelve years, the sale price will doubtless not be a low one.

I tasted several kinds of wine, both red and white, and found them excellent.

I also had the opportunity of studying other local questions—among them that of the proposed breakwater in Chefoo Harbour.

The need for the improvement of the harbour at Chefoo is urgent to enable the port to compete with Tsingtau. During the winter it is impossible to work cargo during two out of every three days, owing to the exposed anchorages. The American Consul applied in 1905 for a Concession to build a breakwater, but though the Wai-wu Pu noted his application, he took no further steps in the matter. The Commissioner of Customs subsequently made an effort to get the work definitely in hand, and a survey was made by a German firm, and Messrs. Carlowitz and Co. offered to supply the capital for the undertaking.

The native merchants of the port are really in earnest in their desire for improving the harbour.

The following scheme has been drawn up, and if carried into effect would materially increase the prosperity of Chefoo:—

1. To build a mole to protect the harbour against north-easterly and north-westerly winds;
2. To reclaim a piece of land at the foot of the hill on which the majority of Consulates stand;
3. To arrange with the Diplomatic Body for levy of wharfage dues;
4. To raise a loan of 1,500,000 taels to be paid within twenty-five years.

Unfortunately, the Commissioner is leaving Chefoo soon on leave of absence, and as he is looked on as the parent of the harbour scheme, it may be allowed to drop, and on his return to China it is unlikely that he will be sent back to Chefoo.

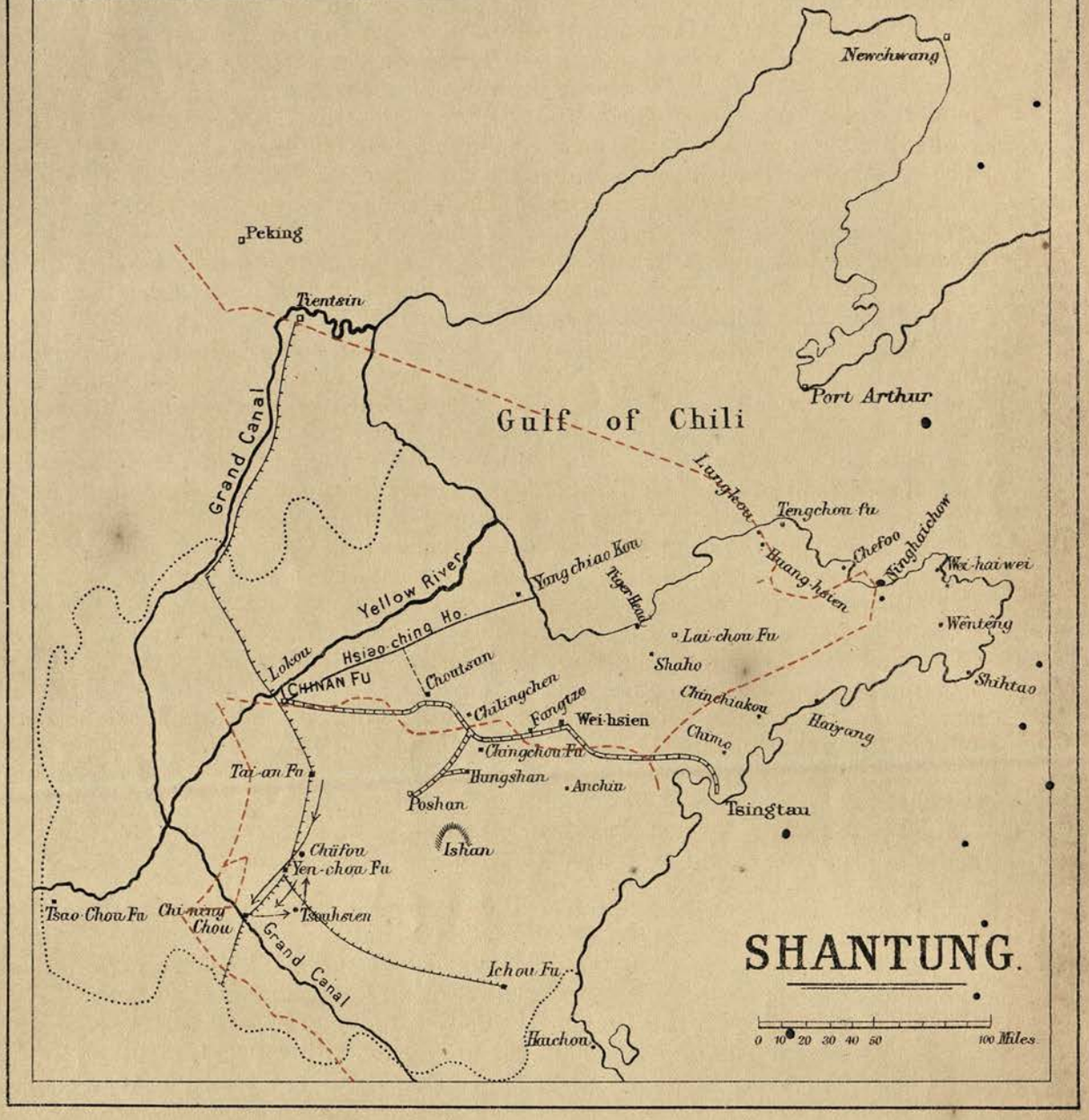
Chefoo to Wei-hai Wei.

September 25.—We left Chefoo, a caravan of five mules and two more bearing the "shentzu," or mule-litter. We passed through the Chinese quarter, and, turning to the east, climbed the hills, skirting Baron Babo's vineyards, and finally, at the crest of the hill, passed through the great wall hurriedly built by the Chinese round Chefoo to keep off the Japanese in 1894. We then descended to the shore and kept along the sand for some miles, and finally, leaving this, arrived at the walled city of Ninghaichow, 60 *li* (20 miles) from Chefoo, after six hours' march.

Ninghaichow is a poor city and of little importance; it is situated some miles from the sea. There is a Chinese post-office there, and a station of the China Inland Mission.

September 26.—Ninghai to Wei-hai Wei is 120 *li*, or 40 miles—a long day's journey. The road rises gently to the hills, and runs across low necks to broad

To face p 2.



SKETCH MAP ILLUSTRATING MR. GARNETT'S JOURNEY IN SHANTUNG.

Route marked by dotted red line.

Railways already in working order

Railways already surveyed

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valleys, and then across another low ridge to further valleys, and so on. On all sides there are views of mountain ranges with jagged crests. The road in many places is a mere track, and impossible for carts. We met no carts, or even ponies—only mules, donkeys, "shentzus," and pedestrians. The country is everywhere highly cultivated, millet, buckwheat, beans, sweet potatoes, and hemp growing in great quantities. We stopped at Chinkwan for lunch, where there was a great sale in the streets of tobacco and fruits. Many pack-animals we passed to-day were carrying vermicelli into Chefoo.

Though the road is so bad, I am told twelve years ago, when first constructed by the Chinese as a military road, it could compare favourably with any English road. The last 10 miles of road into Wei-hai Wei are most excellent going, as smooth as a billiard table, with not a single rut or loose stone to be found on it; it was a delightful change from the previous roads. The last 7 miles were even marked by mile-stones.

There is a telegraph line the whole way from Chefoo to Port Edward belonging to us by Agreement with the Eastern Telegraph Company.

At Wei-hai Wei I noticed great pieces of timber cut ready for building purposes lying on the shore. This timber comes from Hokkaido in Japan, and is brought here by Japanese steamers. It is taken away from Wei-hai Wei by small Chinese coasting steamers to the various North China ports, and especially to Dalney.

Wei-hai Wei to Tsingtau.

September 28.—We left Wei-hai Wei for Wönntöng, 90 *li* (30 miles) due south. We first skirted the sea-shore, and the wall of the native city of Wei-hai Wei, and climbing for about 10 miles over the hills, left the British-protected zone. The road, so long as we were in British territory, was excellent, even over every watercourse, however small, excellent stone bridges with parapets have been constructed. The contrast between the road in our zone and outside it was very marked, that in the latter deteriorating into a mere mountain track. The road was very hilly all day with no shade. Every few miles we passed villages. There was very little traffic—only a few mules and wheel-barrows. Indeed, the track is fit for nothing else. The land is mostly under cultivation, except where a low scrub grows. We stopped at a village called Schaumiau for lunch, and reached Wönntöng after an eight and a quarter hours' march. We had an interesting instance of the possibility of losing face at Schaumiau. The inn-keeper had prepared some tea for us, and wanted our boy to offer it to us. The boy, however, replied that we did not drink it in the middle of the day. As the innkeeper was persistent about its being offered, the boy said: "Well, you may offer it yourself, but I tell you these foreigners don't drink it, and if they refuse it, you will lose face." Needless to say, the tea was not offered to us.

Wönntöng possesses a strongly built city wall, but a great portion of the town is built outside it. The houses are very poor, and there is little or no trade. The whole neighbourhood, indeed, is very poor, and is devoted to agriculture; though everyone is so poor, yet nearly everyone owns a little land of his own. Poppies (for opium) are grown, and beans (for oil and fodder), buckwheat, sweet potatoes, and wheat. The first wheat crop failed this year here as elsewhere, and there is likely to be a good deal of distress in consequence, but, on the other hand, the bean crop was good, as also the kauliang, and this is the staple food of the people in Eastern Shantung (not rice). The second crop of wheat has been sown everywhere, and has already sprung up as high as it will do before the winter. It will be reaped in the 4th moon of the new year (May 1907). These products are all brought into Wönntöng market for sale.

A great deal of opium is smoked in the district, and I asked whether it was thought the recent Imperial Edict on the subject would have any effect; but the answer was in the negative, the reason being that the high officials smoke it. I was told that the Edict would probably be as little regarded as that relating to the women squeezing their feet. In this case the Edict was placarded at the Yamên, but the people simply said "When the Mandarin's wife and daughters cease to bind their feet, we will follow their example," and, of course, they have had no example set them as yet. The town is governed by a Mandarin who was formerly at Wei-hai Wei, where he was bitterly anti-Christian. There have been three Mandarins

here during the last one and a-half years, the first being so popular that, according to Chinese custom, the inhabitants of Wönntöng kept his shoes and nailed them over the gate of their town as a souvenir of him.

There is a local postal service daily to Wei-hai Wei.

Few foreigners pass through Wönntöng. A Roumanian did so recently, a mechanic tramping from Tsingtau to Wei-hai Wei in search of work. With the exception of him, there had only been one foreigner recently, and he a German. There are no foreign goods in the town, except a few cheap Japanese ones, and the usual American kerosene.

Robberies on the road are fairly frequent in the neighbourhood, but foreigners are never touched, and it is only wealthy Chinamen who are pillaged.

The only missionaries in the field are the Plymouth Brethren (one married); they have also a station at Shitau, some 30 miles south of Wönntöng, on the south-east promontory of the province.

September 29.—Tortuous paths, suitable only for mule traffic, led us from Wönntöng to the south-west over hills; the country is much broken by nullahs, and even for mules the going is very difficult; at times there are a few watercourses. The country is everywhere under cultivation, even the hills. Beans and buckwheat are chiefly grown. There are very few trees, and few villages. Few oxen are used, the plough being chiefly drawn by donkeys or human agency, sometimes by both at the same time. We stopped for lunch at a place called Chikou, where the crowd was rather offensive and too inquisitive. We stopped for the night at Nanhwang, two and three-quarter hours further on, where the people were friendly. Just before reaching Nanhwang a broad but shallow river has to be crossed; the bed of the river is broad, and in time of flood the water rushes down, filling the whole bed and devastating the country round.

Nanhwang is eight and a-quarter hours' march from Wönntöng, excluding halts.

September 30.—We continued to the west-south-west over the hills by mule tracks; land everywhere is under bean and sweet-potato cultivation varied with buckwheat. After six hours we halted at the market town of Hsiatsun, 17 to 20 miles from the sea. We happened to arrive on a market day (there is one every five days), and the whole population of the neighbourhood was in the streets. Everything possible was on sale, grain of all kinds, rice, tobacco (grown locally), fruits, vegetables, bread and beancake, even mules, donkeys, and oxen, and a vast number of wheelbarrows. We had to traverse the town to get to the inn, and were looked at much as a travelling menagerie would be in an English provincial town. When we reached the inn a crowd of several hundreds swept in after us, and as they could not be persuaded by words to leave us in peace we drove them out of the yard, and a small stampede occurred.

We arrived at Kwantsun, two and a-half hours from Hsiatsun, and stayed the night there. During the afternoon we passed several rice fields, which was a pleasant change from the universal bean.

October 1.—We kept west-south-west over hills and mule tracks, leaving the small town of Haiyang on our left. Haiyang is on the coast, and is the centre of a salt industry. We crossed several streams, shallow and narrow at present, but they flow through a large sandy bed in each case, and after heavy rains must be difficult to cross. The country is given up to beans and sweet potatoes, with a few vegetables and a little buckwheat grown at intervals.

After 80 *li* (about 27 miles) we reached Ershih-li-dien, where we stayed the night, after only seven and three-quarter hours' march.

October 2.—It had rained during the night, and there were some showers during the day, so the roads were bad; in fact, we had a specimen of what they must be like after the heavy rains. We kept at first almost due west past a village called Hsingtsun; as a matter of fact, one passes villages every 2 miles or so; the houses in all of them are well built, usually of stone and mud, but the inhabitants look poor; most of the villages have mud walls surrounding them. There are very few scattered farms in the countryside, all the population seeming to prefer to live together in villages, and being content to go far to their work. Pigs, chickens, dogs, and geese abound in the villages, and it is always possible to buy eggs and chickens; for fuel grass is chiefly used. Every family seems to possess a donkey, and many of them an ox or two. We crossed a broad river—the Wulungho—and several other narrow streams trickling through broad sandy beds. Three miles from Chingkou we had to be ferried across an inlet of the sea, which is only full at the high tides. We reached Chingkou after nine hours, having travelled about 90 *li*, or 30 miles.

Chingkou was formerly a busy seaport, but the gradual rising of the coast has taken away much of its trade. Its junk trade is, however, considerable. All the district produces salt.

October 3rd.—The road from Chingkou to Chimohsien lies in a south-westerly direction, and is well defined, but recent rains have made it horribly bad. On leaving Chingkou, the road is flat for 10 miles as far as Kolutien, and then rises to a flat and most uninteresting tableland, void of any trees, except a few at the villages; and stretching away to our right and in front of us as far as the horizon, the view is slightly varied on our left, where a few miles away runs a fine range of mountains stretching as far as the Tsingtau promontory. The country is well cultivated, chiefly beans and wheat, and the whole population of the villages seems at work in the fields, including the women, who hop along on their poor deformed little feet with surprising agility. They are very much frightened of foreigners, and run away directly we approach them. The two largest villages passed on the way after Kolutien are Lioschutönn and Twantsun. We reached Chimohsien after eight hours, excluding halts, distance being 90 *li*, or 30 miles from Chingkou. There is a good inn outside the town walls to the south.

Chimo lies in a well-wooded depression, and is noted for its poplars, bamboos, and fruit-trees, especially persimmons. There is a station of the German Mission here.

October 4th.—The road from Chimo to Tsingtau passes the German Mission hospital at the entrance to Chimo, and then continues—a well-defined but very bad track over a plain devoid of trees, except as usual at the villages and where there are graves. Persimmon and date trees especially abound.

After three hours we passed Liuting, on the border of the German leased territory, and forded a shallow river flowing west into Kiaochao Bay. The road in the German territory continued as bad as on Chinese soil, but improved on approaching Tsingtau. Even when it had improved it could not be compared with the roads in the British-leased territory. It has, however, one good point, that the name of every village passed is inscribed on the wall of some house at the entrance from every side in Roman letters, and at every cross road or path there is a small stone bearing arrows, indicating the direction to the next village. We touched the Tsingtau–Chinan railway at Tsangkou, 30 *li* (10 miles) from Tsingtau.

Tsangkou is a busy fishing village, and the residence of many wealthy Chinese merchants. There is a large silk-spinning factory here. It took us eight and a-half hours to do the journey from Chimohsien to Tsingtau, excluding halts, a distance of about 90 *li* (30 miles). We entered Tsingtau through the Chinese model village. I asked what the opinion of the Chinese residents in this portion of the Settlement was, and was told that they have quite an "open mind" about it. They are obliged to keep the broad streets in front of their houses clean, but the back premises may be as dirty as only a Chinaman can make them.

Inhabitants: their Attitude and Condition.

The attitude of the inhabitants was friendly throughout the whole trip: there was not one single sign of hostility. It is true that at times they displayed an amount of curiosity which was unpleasant, but this was chiefly in Eastern Shantung and along the Grand Canal, where foreigners can be but rarely seen. This curiosity consists in the natives tracking the traveller wherever he goes, and directly he reaches a town or village in following his conveyance right into the inn yard, where they will stand gazing vacantly at one with their mouths open. Their curiosity even leads them right into the inn room, where they will finger everything if the traveller does not lose patience first. The women are extremely frightened of foreigners, and run away when any approach. The anxiety of some trying to hop along quickly on their tiny feet, and to get into some house of safety in the village as we passed quietly down the street, was almost ludicrous.

The villages all look very poor, though they are frequently well built, and the houses constructed of stone and mud bricks, and the whole village surrounded by a wall. Nearly everyone owns a little land, which he cultivates, and the produce of which he lives on, taking the surplus to the local market for sale. Though the people are so poor, yet beggars are rarely seen. The only place during the whole journey that I saw any were during the ascent of the sacred Taishan Mountain at Taian-fu,

and this was a very natural place, in view of its being such an important pilgrim resort.

The bad wheat crop this year has raised the price of food some 30 per cent., but though it is likely to cause distress, it is not thought that troubles will ensue, partly because in Eastern Shantung the bean crop (the great food of the people) has been exceptionally good, and the people also eat kauliang, which was good this year; down in the Chiningchow district, the export of wheat from the province has been forbidden.

The chief food of the people is millet, kauliang, beans, sweet potatoes, and vegetables—rarely meat. Little, or practically no rice is procurable in Eastern Shantung, but the nearer one approaches the rice-growing province of Kiangsu, the more easily it can be obtained.

Inns.

Nearly every village possesses an inn, and the only difference between these inns is the varying amount of discomfort the traveller has to endure, for none are good. We found that the inns in Eastern Shantung were distinctly inferior to those in the central portion of the province. The best room of a Chinese inn consists of four walls, a thatched roof, and a door (though this latter is not essential). Inside the room the floor is of mud and very far from being level, and there is the "kang," or Chinese bed-place, on which camp-beds can be erected. Chairs and a ricketty table can frequently be obtained, though the innkeeper may have to borrow them from his neighbours. There are always windows covered with filthy paper broken away in a thousand places, but rarely is glass to be met with, except perhaps in a large town inn. The walls are usually of mud bricks, sometimes partially covered with paper as filthy as that which acts as windows, and usually bearing a few red-paper Chinese characters expressing "Happiness" and similar good wishes, or bearing a quotation from the classics. In many cases the walls do not all touch the ceiling, or else several bricks have been removed from various parts of the wall, and the rooms are in consequence always open to the air somewhere. It is, perhaps, needless to say that the dirt of the rooms is usually very horrible, and there is plenty of vermin. The door, which, as a rule, has the wherewithal to close it with in the shape of a huge wooden bolt, frequently ends a foot from the ground, and in consequence the traveller may find in the morning that he has had visitors during the night in the shape of cats, dogs, chickens, and even pigs! As a matter of fact, when the inn-room is really too bad for use the traveller can usually obtain a night's lodging from some other house in the village.

The question of payment is always a difficult one. The innkeeper never likes to tell the guest the price, as he is terrified of naming a sum smaller than the guest would perhaps pay if left to himself to decide; but the right price seems to be about 20 cents (4*d.*) for a night's lodging, if the travellers consume a fair number of eggs and have a fire lighted for boiling their water. This price, of course, excludes payment for the mules and drivers, and is merely personal.

Eggs and chickens can nearly always be obtained in the villages, also Chinese bread, which is by no means bad when the outer coating has been pulled off. In the larger villages it is possible to obtain the Chinese equivalent for a *table d'hôte* dinner, which consists of four or five little Chinese dishes, which are quite pleasant if one cares for Chinese food.

The guest-room of a Chinese inn always opens on to the yard, in which the various mules and other animals stand, and in hot weather this is very unpleasant, and at night the noise of the muleteers and of the mules jingling their bells and neighing is very disagreeable; but there is no way out of this difficulty. In every walled town or village, where the town gates are closed soon after sunset, the inns are to be found outside the walls on purpose, for the sake of belated travellers.

Roads and Methods of Travelling.

When travelling in China, one has first to study the route before selecting the mode of travelling, because, though the roads are always vile, yet some are so broken

as to be impassable for carts, while mules or wheelbarrows can perhaps get along them. The roads in Eastern Shantung are mere mountain tracks, and carts are never met with in the district; while those in Central and South Shantung, though very stony and horrible, are yet possible for carts. It is always advisable to have a map of the province, and also muleteers who know the way to a certain degree, as innumerable tracks run about the country in all directions, and it is very difficult to find the right path, while if one strikes the wrong one, one may be landed in fearful difficulties.

In bad weather the paths or roads are practically impassable, being several feet deep in the thickest imaginable mud, and even if the traveller gets through this he may still be brought to a standstill by some stream which has become so swollen as to be unfordable, and there are rarely bridges over these rivers. As a matter of fact, when there is a bridge over a stream it is, in the majority of cases, avoided by the carts or mules, because it is either broken through in places, or else in such a bad state of repair that it would be dangerous to use it, and so every one fords the river as if no bridge existed. It is almost always advisable to avoid the bridges, especially narrow ones, in case of accidents. I was once riding a mule, and had to cross a half-frozen stream some hundred miles from Peking. The bridge across it was a crazy construction of wood and plaited rushes, and it was only when I was three-quarters of the way across it that I saw the remaining quarter did not exist. For a long time the mule refused to back, and when it did do so it backed over the edge and into the boulders below.

The making of good roads would be perfectly possible in China, especially in Shantung, where all the material lies close at hand; but it seems to be nobody's business, and so the natives prefer to go on in their old uncomfortable way.

One of the most difficult districts for getting about in is the sunken road district of Central Shantung, where the roads may be from 30 to 80 feet below the level of the surrounding land. At the same time it will be very narrow, and a long string of traffic has frequently to wait at the entrance to the sunken portion until this latter (which may stretch a mile or more) is clear of traffic. Even then the traveller has no guarantee that he will not meet another string of carts, or mules, or barrows half-way through; as a matter of fact, he frequently does, and there is a great deal of confusion and display of temper.

There are various modes of travelling in Shantung, *i.e.*, by mule-litter ("shentzu") or by mule or pony or donkey, or else by mule-chair, or by chair or cart, and finally by wheelbarrow. The wheelbarrow and the chair (carried by relays of men) are the most comfortable: the pace of the former is about 10 *li* (3 miles) an hour, that of the latter 15 *li* (5 miles). The barrow holds two comfortably, while the chair only holds one person; the former is the cheapest form of travelling; the chair is rather expensive. I travelled from Chefoo to Tsingtau in a "shentzu" (mule-litter), as it was impossible to secure ponies at Chefoo. This litter, which is of rope netting, generally, and resembles a hammock, is supported between two long poles attached to the pack-saddle of one mule in front and one behind. It is always covered in with an arched straw matting roof and is closed at the back and sides. The front is open, and the traveller creeps in from there. A quantity of bedding on the rope netting makes a very good litter, and a certain amount of luggage can also be stowed away inside, at the back. The motion, when the mules keep step, is not uncomfortable; it resembles the gentle swinging of a hammock; but when the mules are out of step, which is frequently the case, one is pulled backwards and forwards until one's body and soul almost part company. The pace one can travel in a "shentzu" is about 30 miles (90 *li*) a-day. I have seen it stated that the "shentzu" would be a useful conveyance in time of war for the conveyance of wounded, but, from ten days' experience of one, I entirely contradict this.

Mule-chairs are more comfortable, being the ordinary Chinese sedan chair swung like the litter of a "shentztu" on long poles between two mules. The cart is one of the most uncomfortable modes of travelling, but I adopted it between Chinan-fu and the Grand Canal. They are two-wheeled and of the rudest description. They are enormously strong to resist the terrible bumping they have to undergo; they are also quite springless. They are covered with an arched roof covered generally with blue cloth and are closed at the back; the front is open except for a flap, which can fall down from the roof to secure privacy if necessary. The driver sits on the shaft, and this is said to be the most comfortable place; the unfortunate traveller inside is pitched from one side to the other against the wood lattice work of the sides as the cart ploughs its way over every obstacle, however large or difficult, until he is black and blue, and, indeed, sometimes breaks a limb. The cart is drawn by mules,

usually a tandem. The wheels are of wood, but the rims are studded with huge nails. Iron tyres are sometimes used. In summer a matting awning can be stretched over the shafts and mules. 90 *li* to 100 *li* (30–33 miles) is the distance they can travel approximately per day, but to the bruised occupant of the cart even this seems a long day's journey. They are very cheap to hire. I paid mine only 2,500 cash a-day ($2\frac{1}{2}$ *tiao*, or 3*s*.) each cart. It is true this was an "official" price, as I had not been able to secure them at Chinan-fu without applying to the officials for assistance; but I discovered that it was quite a fair price. (It included everything: hire of the cart, fodder for the animal, and food and lodging for the drivers at the inns.)

Animals (domestic), &c.

Pigs, chickens, geese, ducks abound; consequently eggs can always be procured. There are many pariah dogs in every village, but they are very cowardly. Pheasants, waterfowl, and fish are plentiful.

Sheep and goats are met with in Central Shantung, but are scarce. Donkeys, oxen, and mules are to be found in great numbers, but ponies seem scarce; we found it impossible to procure any at Chefoo or at Chinanfu, and saw absolutely none *en route*.

Climate.

The climate in Shantung is good; it is very hot in summer and very cold in winter; yet snow rarely lies for long, though the falls are heavy. The heavy rains fall in July, August, and the early part of September. The month of October is an ideal month for travelling. We were never once stopped by rain, and only experienced a few showers two days during the entire journey. It is true some rain fell during a few nights in September, but not enough to make the roads impassable. In October the weather varies very much between cold and heat; a scorchingly hot and still day will be followed by a bitterly cold but bright day accompanied by a piercing wind, but the sun as a rule burns fiercely during the day; the nights and early mornings are very cold.

Cultivation.

Kaoliang is cultivated very generally in the province, as also hemp. Beans, sweet-potatoes, millet, and buckwheat are grown in great quantities. Mile after mile is dedicated to the cultivation of wheat; in this connection it is interesting to note that even when the wheat crop fails (as the first sowing did this year) the straw is still available for the straw-braid industry, though the quality is very inferior to the best; still the peasants do not suffer a complete loss by the failure of a crop, as the straw can always be sold. Peanuts are grown in enormous quantities. Vegetables, such as cabbages, onions, spinach, celery, turnips are also grown, and chillies. Rice is grown in very small quantities.

Vermicelli and beancurd can always be obtained, as also fruits in great abundance, such as pears, peaches, apricots, dates, grapes, and persimmons.

There are few trees about the province except immediately round the villages and round burial places, which are dotted over the face of the country; and on some days travelling is intensely uninteresting when the track leads over the flat and treeless country rarely entering villages.

Broom (a green plant, turning a brilliant red in the autumn and growing to a height of 2 to 3 feet usually before being cut) is extensively grown and used for making brooms for brushing.

Markets and Industries.

The chief exports of the province are straw-braid, silk, salt, and fish, and the chief import seems to be foreign oil.

Cheap Japanese goods are on sale in many places.

Silk, straw-braid, vermicelli, glass, beancake, and oil; salt, carpets, and sea fishing seem the chief industries and manufactures of the province. While at Chiningchow in

particular, brass, tin, bamboo, and pottery wares are turned out; tobacco is an almost universal industry, most owners of land giving up a small patch to the growth of the plant.

Opium is cultivated to an enormous extent.

Money.

The question of carrying money on a trip is a very difficult one, as there is no fixed coinage in China, but the simplest plan seems to be to take lumps of solid silver called "shoes" and to get these changed from time to time, as one's needs require, into the local currency. The most convenient sized "shoe" is that of the value of 10 taels (about 1*l.* 10*s.*), and if the whole of this is changed at a time it obviates the "shoe" being cut into, whereby the traveller invariably loses, and ceases besides to know (unless he carries scales with him) the value of what remains of the "shoe." The most convenient money, as a rule, to change a "shoe" into is into 10 cash copper pieces, 50 of which go to a tiao (*i.e.*, 1,000 small cash).* The 20 cent nickel pieces in currency at Peking and North China are almost unknown even 20 miles from Chefoo, and people took them most reluctantly on the route between Wei-hai Wei and Tsingtau, while in Central Shantung they were refused altogether. The 10 cash copper pieces are also accepted in Kiangsu, along the Canal, without any hesitation.

Missionaries.

Shangtung seems to be especially popular as a field of missionary enterprise, and all branches of the Christian church are well represented there. The Roman Catholics claim the largest number of adherents. In view of the disparaging remarks one so frequently hears in Europe respecting the usefulness of missionary work in China, I venture to give my opinion here on the subject after a short but careful study of the question, and to say that I do not think any doubt should exist as to the extreme usefulness of the work which is being done. I do not mean the work of evangelization, as it is called, but the work of educating the people with whom they are brought in contact, and which every Mission station is performing. No one, except a person who has travelled in the interior of China—I mean away from the coast ports—really knows the crass ignorance of the Chinese people about the world outside their own country, and at the same time the almost insuperable conceit with which every fibre of their being is imbued, and before China can become a civilized country, her people must be brought to a realization of their ignorance, and this is the work which is being so ably carried on by the missionaries. Nearly all the Mission stations have schools attached to them, in which the future generations of China are being taught Western ideas and knowledge. I do not say that all the missionaries are doing the same extent of useful work. The men who have thoroughly grasped the difficulties of Missionary work in China are those who have seen that their work lies first in educating the people to a complete understanding of the advantages which Christianity brings in its train, not, of course, omitting, at the same time, a certain amount of Gospel teaching, and then when the people are better educated and able to understand, they say for themselves that there must be something after all in this strange doctrine which they begin to study and finally accept. Missionaries who work in this way are respected by high and low alike, and when evil days come they have a reserve fund of friendly relations with all classes to draw from before their resources are exhausted.

The best work of the province is undoubtedly being performed by the English Baptist Mission, which has built up and firmly established a fine Museum at Chinan-fu, entirely for educating the Chinese minds, and the influence this work has had has been far-reaching. This museum consists mainly of maps, globes (geographical) diagrams, illustrating physiography, geology, astronomy, natural history, models of famous buildings, specimens of manufactures, cases full of natural history specimens, models of engines, electrical apparatus, &c., one of the most effective exhibits being a working model of an electric railway. Visitors (the greater number so far per diem has been 8,000) are shown round by Chinese Christian teachers, who explain everything carefully

* 1 tiao (roughly half a-dollar) = 1*s.*

and find opportunities to speak of the truths of Christianity. The idea of the Baptists is to get hold of the Chinese, and interest them before preaching to them, and as the Chinaman usually imitates his superiors slavishly, to get hold of the ruling classes. This the Museum has succeeded in doing. The Governor of Shantung himself opened the new Museum premises in December 1905, and takes a keen interest in it. During the six months following the opening, over 200,000 visits to the museum were paid by all classes, the student and official classes being well represented. Women of all classes also visit the Museum, and are shown round by a Chinese lady convert, men being excluded from the hall during their visit. In all things Chinese etiquette and customs are conformed with, and it is tried to teach the Chinese that the Museum is their very own, and to take an interest and pride in it.

Notwithstanding all the care of the missionaries, little troubles not infrequently arise, and in giving two illustrations I would point out the extreme ease with which foul designs are imputated to the missionaries and their flocks, and at the same time how much more difficult it is for the former to rid themselves of the suspicions unless they are living in friendly contact with the authorities:—

1. One day two ladies arrived at the Museum on a wheelbarrow, and entering by one door determined to leave by another, so as to defraud the barrow-man of his money. This they did, and the man, after waiting some hours, departed, and spread the report about that these Chinese ladies had gone into the Museum, and not having reappeared had doubtless been foully disposed of. A visit of one of the missionaries to the authorities nipped this story in the bud.

2. Formerly a day was reserved on which ladies could visit the Museum, but as the report got about that this was on purpose for foul transactions it had to be given up.

An example of the crass ignorance of Chinese, of even high class, is that one day looking at "China" on the large Museum globe, an important official said, "Have you made China so small on the map on purpose to insult us?"

Another instance of the ease with which blame is thrown on the Christians is the attempt already made to throw on these latter in the Chiningchow district the odium of the daily acts of brigandage in the district.

Except at Wêntêng, where the Magistrate is bitterly anti-Christian, the relations of the missionaries with the local officials are good at every place I visited, and especially good at Chinan-fu.

I should like to point out, too, that as intelligence officers the missionaries play an unconscious but excellent part; they are in touch with every one, they travel round the country districts, and are always ready to talk freely about the state of the neighbourhood, which is of great advantage to travellers in search of information.

The following is a list (incomplete) of foreign Missions in Shantung:—

Roman Catholics.—Chinan-fu, Taian-fu, Yenchow-fu, Chiningchow, Chefoo, Chingchow-fu, Linchinchow, Linchu, Poshan, Tsaochow-fu, Tungchang, Wei-hai Wei.

Gospel Mission.—Chiningchow, Taian-fu.

Church of England.—Chefoo, Pingyin, Wei-hai Wei.

Baptist (English).—Chinan-fu, Chingchow-fu, Tsouping.

Plymouth Brethren.—Wei-hai Wei, Wêntêng, and some 30 miles to south of Wêntêng at Shitao; the Wêntêng Mission is shortly to divide, and one brother to set up for himself at some place not far from Wêntêng.

American Presbyterians.—Chinan-fu, Chiningchow, Chefoo, Yichow-fu, Weihsien, Tengchow.

German Mission.—Tsimohsien, Kiaochao, Tsingtao.

China Inland Mission.—Chefoo, Ningchaichow.

English Methodist Mission.—Wuting, Tungping, Leling.

Methodist Episcopal Mission.—Taian.

South Chili Mission.—Tsaochow-fu.

American (South) Baptist Mission.—Tengchow, Pingtu, Huang, Laichow.

British and Foreign Society.—Chefoo.

American Board of Commissioners for Foreign Missions.—Linchingchow, Pang-chiachuang.

Tsingtau.

Since 1905 only one British firm has established itself here—a branch of a well-known firm at Chefoo ; their representative informed me that it was only on account of the straw-braid industry that they had come there. No foreign bank has come, nor does it appear that any intend to set up a branch. There are a few Japanese shops. The only British shipping-house who have a boat service with Tsingtau are Jardine, Matheson, and Co., who are represented at Tsingtau by the German firm of Siemssen.

The Asiatic Petroleum Company is making every effort to oust the Standard Oil Company in Shantung, and is having oil tanks built, which are almost ready, and it is thought that the latter Company may also construct some. The Asiatic Company send their oil in bulk, while the Standard Company send it in cases. The oil of the latter Company still enters the province chiefly by way of Chefoo, but more and more use is being made of the railway for its quick transport to the provincial capital.

I called later on Mr. Ohlmer, Commissioner of Imperial Chinese Maritime Customs, who spoke in very glowing terms of the recent increase in the Customs returns; of course, Tsingtau is an enormous outlet of the trade of the interior, but it must be remembered that the trade is entirely one of transit and benefits the Chinese Government and a few large German firms, not the small traders.

The railway journey from Tsingtau to Chinan-fu is performed comfortably in thirteen hours, the fares being 14 dol. 40 c. first-class, 7 dol. 20 c. second-class, and there is a third-class as well, 4 dol. 60 c.

The line is well laid and excellent. The country skirts the Bay of Kiaochow the whole way, and on leaving the sea becomes flat and uninteresting for about seven hours, when mountains are reached again. The land is everywhere cultivated, beans, sweet potatoes, buckwheat, and the newly-sown second wheat crop everywhere. Weihsien, which is passed about midday, is a great poppy-growing district. There are many orchards—apricots and persimmons growing profusely—and as there are groves of fine trees round every burial-place—and there are very many of these latter—the country has quite a wooded appearance. There are many villages scattered about the country-side, many of them walled. The line is a single one and is fairly level throughout, and there are no tunnels; the distance from Tsingtau to Chinan-fu is 250 miles. The only engineering difficulties of the line seem to have been the crossing of the Wei-ho, Mi-ho, and Tze-ho rivers, all of which are spanned by fine bridges.

Chinan.

The relations between the missionaries and the Chinese of all classes, from the Governor downwards, are excellent, and the people in the streets treat foreign visitors quite courteously.

The keen desire for education at present raging in China has spread here, and new schools are springing up everywhere; there is a great anxiety on everyone's part to learn English, and there are not enough teachers for the work.

There is an excellent girls' school kept at present by Miss Quincy, daughter of General Gordon's protégé, the man who served long and zealously in the Hong Kong Police Force. The girls of this school wear a neat uniform and actually came to visit the Museum recently, walking through the streets in a "crocodile." Another surprising fact is that their feet are allowed to grow to their natural size, and that though some of the girls belong to the upper classes. The Provincial Government is anxious to find a European mistress for this school (the former one—an Englishwoman—married out in China recently), but as the Government will only offer a salary of 150*l.* per annum and will not guarantee the lady being kept on more than a year, besides expecting her to teach music, singing, painting, embroidery work, and all the arts, it is not surprising that they have at present been unable to secure a mistress.

One afternoon I visited the Chinese college, situated half-way between the city and the site of the new Foreign Settlement. I was shown over by a young American and young Englishman, who are teaching English in the college. The college is very large, and can accommodate 480 students, but, in addition, there are many students who are non-resident. The authorities separate those belonging to the Province of

Shantung from the non-Shantungese. European dress is not yet worn, but the Chinese "head-master," who visited Japan for the first time this summer, bought foreign clothes and had himself photographed in them, has expressed his intention of introducing the foreign dress into the college. I doubt the students being so willing to adopt it if they catch sight of the photograph of the "head-master" in Japan. Chinan has a population of 100,000, of whom about 20,000 are Mussulmans. Except for a slight difference, difficult to perceive, in the type of face, it is impossible to detect the difference between the Moslem Chinese and ordinary Chinese. In dress and language they are Chinese in every respect. They have two large and three small mosques. In the entrance of the large one I visited there stood a large tablet with a prayer inscribed on it to the Emperor of China. I talked to them about Turkey and the Sultan, whose name they knew well. It is interesting to note that these Moslems send their sons to be educated among their co-religionists in Manchuria.

Chinan is noted for its springs and the excellence of its water. There is flowing water along many of the streets, and springs bubble up in many parts of the city. The town is situated at the edge of the Central Mountains of Shantung, and there are hills on east, south and west, while to the north stretches the Great Plain as far as the Yellow River, 5 miles away, and then away to the north as far as Peking.

Chinan city is surrounded by a strong stone wall. The streets are very narrow and paved with huge stone blocks, and are crowded with wheelbarrow traffic. The crawling barrow is as much of a nuisance in a crowded city as a crawling hansom can be in London; they crawl much in the same way, and a pretty girl, or perhaps an old lady, will jump, or rather hop, on (perhaps two will get on, for the barrow holds two comfortably, and many more at a squeeze), and away the barrow rolls with its awful squeak. We traversed the city to get to the lake within the walls, a very romantic spot. Here we engaged a boat, and spent half-an-hour visiting the various temples on the islands. The lake is nearly choked with lillies and lofty reeds some 8 feet high, and the boats thread their way down long, narrow, canal-like waterways resembling the canals of Venice. I also visited the show-room of the factory under official management for the manufacture of articles of Western civilization, and saw silks, carpets, chairs and tables, and swords and pottery, all of local make. Unfortunately, the institution is not meeting with the success it deserves, and this is the more pity as it is of much benefit to the Chinese as an education, and it may have to close its doors for want of funds.

I asked whether the Governor had taken any steps respecting the improvement of the Hsiao Ching-ho Canal, and the reply was in the negative. In addition, I was told by a man who has spent some years in the neighbourhood that any improvement in the canal would be almost impossible to effect, owing to the amount of sand swept into it by the Yellow River, and I was assured that it would be practically impossible to prevent this until the Yellow River question is first disposed of.

Chinan-fu to Taian-fu.

The distance from Chinan to Taian is about 47 miles, and the journey is easily performed in two days, a halt being made the first night at Changhsia. The journey can be made by cart, chair, wheelbarrow, or on foot, but the most comfortable ways of doing it are said to be by chair or barrow; if by the former, then only one day is necessary. We made the trip by carts, each drawn by two mules tandem-wise. These carts are cushionless and springless, and the roads are of so terrible a nature that the bumping endured by the person inside is indescribably terrible; one is hurled from side to side like a shuttlecock. For the first few miles after leaving Chinan the road lies through flat country, and then rises to hills and mountainous country on either side. In places the road is very sunken, sometimes as much as 50 feet below the surrounding country, and it is impossible for two carts to pass each other except at intervals. In this way frequent blocks in the traffic occur, and there is a great opportunity on everyone's part for a flow of nasty language. The road is very stony and thoroughly bad; in rainy weather it must be impassable. There is a fair amount of traffic met on the road, both carts and barrows, the latter loaded with tobacco, hemp or beans. There are villages every 3 miles or so, many of them being walled. There are many pedlars along the route, chiefly carrying eggs and chickens from village to village. The villagers seem chiefly occupied in threshing the kaoliang crop which has been reaped. The valleys are under cultivation, but not the hills; the second wheat crop

has been sown and is coming up everywhere. As elsewhere, the first crop failed this year on account of the heavy rains, and the price of food has gone up in consequence 30 per cent.

After 65 *li* (22 miles) we reach the River Yufaho, which we cross twice before reaching Changsia; both times the stream is spanned by a low stone bridge, so broken in places that carts are unable to use it, and have consequently to ford the river. The natives along the route were quite friendly and not even inquisitive; we had been told that they were unfriendly to foreigners about half-way between Chinan and Taiān, but we found it to be quite the opposite.

October 10.—We left Changsia at 8.15 A.M. after the usual wrangle with the innkeeper over his bill, but as he steadily refused to tell us what he did want to charge, we had to pay him what we thought fit. The road is stony for the most part with hills on either side. We pass many villages, well built, houses of stone and mud; most of the villages with a wall round. A good deal of road is sunken. There is a great barrow traffic, both through and local, the former laden with hemp and tobacco going through to Chinan, the latter carrying local produce and bean tops home for winter fodder for the cattle. We halted an hour at Tientai. At Hsinschwang the road diverges, and we take that to the south-east and reach Taian by very stony roads by the 5.30 P.M. For the last two hours the Taishan Mountains are on the left.

Taian-fu is a prefectural city lying at the foot of the sacred Taishan Mountains, which rise to a height of 5,060 feet above it, and are visited every spring by thousands of Chinese pilgrims. The town is built in the shape of a square, and is surrounded by four walls. The trade of the place is poor. The town is noted for the excellence of its water, its cabbages, and its beancurds. It is the headquarters in Shantung of the Church of England Mission (the Bishop resides here), and the Gospel Mission, the Methodist Episcopal Mission and the Roman Catholics have all stations here.

Ascent of Taishan.

October 11.—We ascended the Sacred Mountain in the curious chairs said to have been invented by Confucius. Four men accompany each chair, two of them carrying it at a time. The chair is a composition of wooden poles and string, the latter forming the seat, which the passenger must cover with rugs and cushions.

The ascent is made by a winding road about 12 miles long, lined with cypress and fir trees, and made up chiefly of flights of stone steps excellently kept. Though the gradient is not steep at first, it becomes gradually steeper, until at last the ascent is almost vertical. The views from the top, as well as during the whole course of the ascent, are splendid, and there are many inscriptions cut in the rocks on either side recording the sentiments of Chinese visitors. There are many temples along the way up, several worth visiting. We reached the summit in four hours and visited the temples there, the chief one being erected to the Lo Nai Nai, the "Little Old Grand Mother" of the hill, which is visited annually by thousands of pilgrims; it is said that 10,000 ascend the mountain in one day alone. The pilgrims throw coins, silver ornaments, small silver models of male children, ladies' shoes, and all kinds of offerings into the enclosure in front of the lady's image. Even the Emperor sends annual silver offerings. Once a year the authorities open the inclosure into which all the offerings have been thrown, and the proceeds are divided between the Emperor, the local officials, and the Temple caretaker. The descent from the mountain takes two and a quarter hours in a chair, and one is swung down at a pace which fills one with awe by the bearers, who run down even the steepest inclines like cats.

Behind the Temple of the Lady is an inscription, 40 feet high, cut in the rock and dating back to the T'ang dynasty. In front of the Temple are two bronze pillars, 14 feet high, presented by the Emperor Ch'ien Lung (1736–1796 A.D.). On our way down, and not far from the town, we passed the compound of a wealthy Chinaman, who is importing foreign agricultural implements with the intention of cultivating his fields after Western ideas.

Taian-fu–Yenchou-fu.

October 12.—We took a path across fields to the south-west, cutting eventually into the direct road from Chinan to Ningyang. The road all day was bad and very

bumpy, the country flat with hills in the distance. Immense fields of wheat everywhere varied by beans and sweet potatoes in patches. Villages to be met with every few miles, and the only trees in existence are found at these villages, where there are regular groves of fine trees and many fruit trees. We halted at Hsiachung for lunch, and reached Chenchia-tien after a day's march of seven and three-quarter hours, distance done being about 85 *li*, or 28 miles. Four miles from Chenchia-tien we had to be ferried across the Wenho. The bed of this stream is nearly a mile wide, but it is at present mostly sand, and there is not much water in the actual stream.

October 13.—The country is as flat as yesterday, and everywhere immense fields of newly-sown wheat are to be seen; few trees anywhere except at the villages, where there are fine groves. The roads are very bad, being mostly tracks through wheat fields. We had been told much at Taian of the danger of travelling in this neighbourhood because of the brigands, but I saw no signs of any, nor do I see how any could exist in a country such as this without the connivance of the authorities; there are no trees, no mountains, and no lurking place for them except the villages, and if these latter knowingly conceal the brigands they should be held responsible. We halted at Ningyang for lunch, and the Magistrate hearing of our arrival sent us beer, chicken, and mule flesh; the latter being uneatable. Ningyang is an important district city, the centre portion of which is surrounded by a well-built stone wall. We reached Yenchou at 6·15 P.M., though the escort of one mounted soldier with which the Ningyang Magistrate furnished us insisted that we could not reach Yenchou-fu in one day. The distance done to-day was 96 *li*, or 32 miles.

Yenchou-fu.

I visited the Roman Catholic Bishop (Bishop Henninghaus), who assured me that his relations with the Chinese officials were cordial, and that the natives were well disposed towards foreigners. The Roman Catholic Mission here is so inclosed by strong walls that it resembles a small fortress. In the centre of the inclosure stands the Cathedral, said to be the finest in China. The missionaries have only been here ten years. All the priests are German. There was a service going on in the Cathedral, which I attended; there was a large congregation of Chinese—men and women. Though this is a prefectural city, its importance from a trade point of view is slight; the shops seem poor and the streets deserted. Its importance seems to be derived from its being situated in the centre of a rich agricultural country. It is connected by telegraph with Chinan-fu and Chiningchow. The River Tzeho flows just outside the east gate of the town, emptying itself into the Grand Canal south of Chiningchow, but though fairly broad it is an unimportant stream.

Yenchou-fu to Chiningchow.

The road between these towns is the worst we met on the journey, and in wet weather must be impassable for weeks together. It runs across wheat fields most of the way, and is sometimes so bad that carts have to make fresh tracks for themselves across neighbouring fields. At one spot this had been done with such effect that the width of the track was over 60 feet, and there were between twenty and thirty enormous cart ruts running across a field, like the rails of a railway line outside the entrance to some busy station. The country is perfectly flat, and wheat is grown everywhere. Some four miles from Chiningchow the country becomes very marshy and the road runs on a causeway some 20 feet above the level of the land and about 40 feet wide, and it continues thus until near Chiningchow. The distance from Yenchou to Chining is 60 *li* (20 miles); it took us six and a-half hours to do the journey.

Chiningchow.

Chiningchow is a busy manufacturing town situated on both banks of the Grand Canal, with a population of 150,000, of whom 20,000 are Moslems. Most of the city lies outside the town walls, which are lofty, very strong, and in an excellent state of repair. When traffic was greater on the Grand Canal, Chiningchow must have been an extremely busy place; it is still busy with its junk traffic to north and south and

its manufactures of baskets and pottery, brass, tin, and bamboo; vermicelli, silk, and tobacco are exported to a great extent, and fruit, vegetables, chillies are everywhere on sale. One of the great industries of the town is that of hides and skins. At present the export of wheat is forbidden owing to the failure of the first crop this year. The people and the shops look poor, but the former are quite friendly. The town has suffered a good deal from the unrest in the Tsaochowfu district, where the brigands hold their own with conspicuous success, and a great number of refugees from the looted villages have come into the town this summer. No European goods come here, and the only foreign goods are the ubiquitous American oil and cheap Japanese goods.

There is a native post and telegraph office.

The Roman Catholic Mission, the Gospel Mission, and the American Presbyterian Mission have stations here. Their relations with the Chinese, both officials and others, are excellent. The largest building within the city walls is the Roman Catholic cathedral, standing in a compound well protected by walls. I visited the mission and was most courteously received by the Fathers, of whom there are about a dozen, and all Germans. None of them speak English, although they teach the language in their Chinese school. The Chinese officials give an annual subsidy of 2,000 taels to this school. The missionaries have only been at work in this district for ten years. A native—not a Christian—who showed us round the town assured us that eight-tenths of the population are either Christian or attend missionary schools; but I think this estimate exaggerated.

Chiningchow to Tsouhsien.

October 16.—We left for Tsouhsien 70 *li* (24 miles), due east of Chiningchow; the road there being across perfectly level country of a marshy type; the track was a very bad one indeed, and exceptionally difficult to find. There are villages every few miles, but the inhabitants seemed ignorant of the places in their own neighbourhood. The natives in China are extremely irritating when one asks the way of them. To-day the following conversation ensued, which ended in the usual unsatisfactory manner. We asked a native, "Is this the way to Tsouhsien?" He replied "Are you going to Tsouhsien?" We replied, "Yes; is this the way?" He answered, "Oh, you are going to Tsouhsien, are you? Where do you come from?" We replied, "From Chiningchow; please is this the way to Tsouhsien?" He answered, "Oh you've come from Chiningchow, have you? Are you going into the city walls of Tsouhsien?" Finally the native says he doesn't know the way to Tsouhsien, and a quarter of an hour has been wasted. I experienced another instance of native stupidity last March in the mountains some 80 miles from Peking. I asked an ancient villager at the entrance to his village what the name of it was. After many questions and replies as to who I was, where I had come from, where I was going to, and why I wanted an inn, I repeated the original question as to the name of the village, when he replied, "How should I know? I am not a learned man."

Forty *li* (13 miles) from Chiningchow we forded the Hungho, a broad river between embankments 20 feet high, and the same thick. Though the eastern and western embankments are 700 yards apart, the river itself is only 100 yards wide, and the water did not come over the axle of the wheels. The village of Hungho is situated on the eastern bank of the river. The inns there are very poor. It took us eight hours to get to Tsouhsien.

Tsouhsien.

There seems little or no trade at Tsouhsien, and the shops are poor and the streets deserted. It is surrounded by the usual stone wall. The town lies at the foot of the hilly country, and is commanded on the north and east by hills some 250 feet high, while to the south-east are still higher hills. The chief interest of the place consists in the fact that it was the birth-place of Mencius (B.C. 371–289), the Second Holy One. The present representative of the philosopher's family belongs to the seventy-fourth generation. The Temple of Mencius is not kept in a good state of repair. It is situated in inclosed grounds beautifully wooded, and planted with cypresses centuries old. Everywhere beneath these trees are marble tablets erected by Emperors of the various dynasties in honour of Mencius, but weeds grow over everything, and many of the inscriptions have become obliterated from want of care.

The main temple is built on a terrace with a loggia supported by marble pillars carved with dragons. In the hall is a statue of Mencius and of Yo Cheng-Ke, a favourite disciple. Behind this temple are other halls in honour of his father, his son and his wife, and one containing a tablet for each generation since the sage himself, but the descendants have cared so little for this hall that a portion of the roof has fallen in and swept away a dozen tablets.

We then visited a temple erected to Tzu Ssu, the grandson of Confucius, and the author of the doctrine of the Mean, one of the Chinese classics. This temple contains a statue of Tzu Ssu, and is built on the site of the house in which Mencius lived and taught.

Tsouhsien to Chüfou.

The distance from Tsouhsien to Chüfou, the burial place of Confucius, is 54 *li* (about 20 miles). The road skirts the hills the whole way, and passes villages every few miles. Some 8 miles from Tsouhsien we reached the village of Futsun, where, in a beautifully wooded cemetery about two-thirds of a mile to the east, the parents of Mencius are buried, besides many others of his descendants. The grave of Mencius himself lies a distance of 7 miles to the south-east of that of his parents. It is said to be approached by a fine avenue of trees, and to be situated on a hill thickly-wooded, which can be seen for miles. A temple for the purposes of worship, in a bad state of repair, is said to face the tomb, which, like that of Confucius, is covered with trees and brushwood. The tombstone bears the inscription "The Grave of Mencius, the Second Holy One."

About 1 mile from Chüfou the Taho is crossed by a good stone bridge; the river is about 80 yards wide in flood time.

The journey from Tsouhsien to Chüfou took us five hours, including the halt at Futsun.

Chüfou.

Chüfou is a small town with little or no trade, and the shops are poor. It is surrounded by a strong, well-built stone wall. In view of its containing the Temple of Confucius, built on the site of the house where the great sage lived and taught, Chüfou, however, is a place of great importance in the eyes of the Chinese.

On our arrival, the Hsien (Chief Magistrate) kindly sent us a Chinese dinner and put two servants at our disposal, who smartened our inn room up with a few bits of red cloth and some cushions of a similar colour.

The following morning I sent the letter of introduction with which the Governor of Shantung had furnished me to Duke K'ung, the lineal descendant (of the seventy-sixth generation) of Confucius, who resides in a large yamên near the Temple erected to his ancestor, and the Duke was kind enough to consent to receive me at 10 A.M. Two soldiers sent by the Hsien escorted us to the Palace. The Duke received us in his official robes, and was most kind and affable. He is a tall, strongly-made man of 35 years of age. Though the Duke speaks no English, we were able to carry on an animated conversation, thanks to Mr. Brenan, who interpreted for me.

His Highness does not often leave his home, and has only twice visited Peking. The large number of members of his establishment, who crowded into the hall to listen to the audience, caused me to ask the Duke if he kept a large establishment, and he informed me that it consisted of fully 400 souls. His revenue, it appears, is derived from the villages of the neighbourhood for many miles round, one village as far away from Chüfou as 400 *li* (140 miles) paying an annual sum, but I cannot say whether it is the whole neighbourhood or only certain villages which pay him money. His Highness expressed friendly sentiments towards foreigners, whom he alleges he is always glad to receive when they visit Chüfou, and especially friendly sentiments towards Great Britain; and on my inquiry if I might inform His Majesty's Minister of this he begged me to do so. Talking of the English language, his Highness expressed the opinion that it was practically the official language of China, and though this may have been an exaggerated compliment, there is no doubt that his Highness attaches some weight to its being known by his countrymen, as at Chüfou he is having it taught in the Normal School which he has founded. When we took leave of his Highness he invited us warmly to dine with him at 3 P.M.

We then visited the Temple of Confucius. I will quote from Mr. Lockhart's interesting description of his visit to this building in 1903.

The grounds of the temple cover about 35 acres, and are well wooded with fine old cypress, yew, and fir trees of great age. Among the trees is one planted by the sage himself and two planted during the T'ang (A.D. 618–905) and Sung Dynasties (A.D. 960–1126).

The temple is divided into a series of courts, of which there are six before the main temple is reached. Each court is separated from the other by a gateway, but has steps leading into the court on either side. The main temple is built upon the spot where Confucius, who was born in B.C. 551 and died in B.C. 479, lived. In front of the entrance to the main temple are thirteen pavilions, covering tablets with inscriptions written by various Emperors of China. The main temple itself consists of ten buildings and an altar; each building has a court to itself.

After passing through the entrance to the main temple, the altar called the Hsing T'an is reached. It is open on four sides, and is so named because Confucius received those who came to seek his instruction at a place so called. Behind the Hsing T'an is the Ta Ch'eng Tien, or great hall, containing a statue of Confucius 16 feet high seated on a throne and screened with curtains embroidered with dragons. The hall is supported in front by white marble pillars, with deeply carved dragons, and in the north, east, and west by pillars of black marble carved in cameo work. The floor is lined with black marble and the roof is covered with yellow tiles. The ceiling consists of 436 panels, square in shape, gilded at the edge, and ornamented with dragons.

In front of the statue is a table, on which are displayed enamelled vases and bronze urns and tripods, presented to the Temple by the Emperor Yung Ching (A.D. 1723–1736), and said to date back to the 2nd year of Yuan Ho of the later Han Dynasty (A.D. 85). In the hall are suspended four gilded tablets and three pairs of scrolls presented by the Emperors of the present dynasty, and there are also statues of Yen Tzu and Tseng Tzu, his favourite disciples, of his grandson, of Mencius, and of twelve of his chief disciples. At the east and west of the great hall are two corridors, containing the tablets of his disciples and the philosophers who have supported his teaching from the earliest times up to the present dynasty. Behind the great hall is a building in honour of his wife, and in the rear of it is a building panelled with black marble, on which are depicted scenes in the life of Confucius, and on one of which is a picture of the sage. On the west are three buildings—the first being the hall in which the music is played at the worship of Confucius, the instruments used being kept in a building still further to the west; the second contains the statue of the father of Confucius; the third is in honour of his mother. On the east are three buildings. The first is in honour of the classics, and the other two are in honour of his ancestors. In the court in front of these two buildings is a tablet on which is engraved the genealogical tree of the family of Confucius, but which is so affected by age that it is not possible to obtain from it satisfactory rubbings; the well used by Confucius, and a pillar marking the site of the spot where the Confucian classics were found in the wall of the house formerly inhabited by Confucius, having been hidden there to save them from the general burning of the books ordered in B.C. 213 by the first Emperor Shih Huang Ti.

After this visit to the Temple we drove out, accompanied by an escort, to the grave of the sage, about a mile and a-half to the north of Chüfou and outside the city wall.

I again quote from the Report above mentioned:—

"The approach to the tomb is through a fine avenue lined with cypress trees, symbolical of the immortality of the fame of the sage, and leads up to the gates of the cemetery, which covers a large area of ground, thickly wooded with trees of large size and great age.

"After passing through the entrance, the road, which is lined with pillars inscribed by various Emperors, winds to the west until a brook called the Chu Shui, 'the Red Water,' is reached. This brook is crossed by three bridges, the centre one of which leads to an avenue of trees, one of which is the famous tree planted by Tzu Kung, one of the most distinguished of Confucius' disciples. At the end of the avenue are six stone figures—four of animals, two of men—16 feet in height, which are immediately in front of a hall containing an incense table, in which the ceremonies in honour of Confucius are performed. This hall opens by four folding-doors into the inclosure, in which are three mounds, marking the last resting-place of the sage, his son, and his grandson.

"The grave of Confucius is a mound about 30 feet in height and 100 in

circumference, covered with trees and brushwood. In front of it are a stone urn and altar, and a tombstone with the following inscription in seal characters: 'The Most Holy Ancient Sage, the Prince of Culture.'

"To the west of the tomb is a small building erected on the spot where Tzu Kung, the beloved disciple of the sage, mourned for his master twenty-four years.

"To the east of Confucius' tomb is the grave of his son, and to the south-east that of his grandson. Both are high mounds with stone urns and pillars, and in front of the grave of the grandson are two colossal stone figures. The tombstones bear the following inscriptions in ordinary characters: 'The Tomb of the Marquis of Ssu Shui' (the title by which the son is known to posterity).

"'The Tomb of the Transmitter of the Sacred Sage of the State of I' (the title by which the grandson is known to posterity)."

Shortly before 3 P.M. soldiers arrived from the Duke's Palace to escort us to the dinner. After some little conversation we were introduced to some relatives of the Duke and sat down, a party of five, to the banquet, the doorway being crowded by members of the household watching the ceremony. His Highness made an excellent host, and was most genial and not in the least stiff, treating us rather as if we were old friends, and repeatedly expressing his friendly sentiments towards English people. The banquet lasted two hours, and dish followed dish, all the delicacies in season and out of season, including shark's fins, being placed on the table in turn, while the Duke and his relatives were continually putting on to our plates tit-bits from the dozen dishes which remained permanently on the table, such as sugared walnuts, pea-nuts, little squares of jelly, and other sweets. The wine consisted of champagne, "crème de menthe," beer, and cognac, in this order. The Duke mentioned once the kindness of King Edward in sending him a photograph of himself.

On leaving the banquet we proceeded to visit the school founded by the Duke. This school consists of eighty pupils. The class-rooms contain excellent blackboards and war maps of the globe (Japanese). As I have mentioned above, English is taught here, but the Chinese teacher does not seem to have more than a smattering of the spoken language, though he wrote me an excellent letter the following morning in English.

On our return to the inn in the evening we found the Hsien had sent us a Chinese dinner, to which we felt obliged to submit, in spite of the large banquet we had so recently undergone.

Chüfou to Chiningchow, viâ Yenchou-fu.

Both the Hsien and the Duke were kind enough to send soldiers to escort us to Chiningchow. The distance from Chüfou to Yenchoufu is 30 *li* (11 miles), and this we accomplished in two and a-quarter hours. The country is perfectly flat the whole way, and the track lies across wheat-fields. Just before entering the east gate of Yenchoufu, the Tze River has to be crossed on a stone causeway fitted with sluice-gates. From Yenchoufu to Chiningchow we took practically the same road as five days before. On reaching Chiningchow we found that a missionary friend had secured us a boat for the journey south by the Grand Canal, and the following morning we went on board her.

The Imperial Grand Canal.

For purposes of description the Grand Canal can be divided roughly into four sections:—

1. From Peking to the Yellow River;
2. From this latter to Chingkiangpu, the head of steam navigation;
3. From Chingkiangpu to the Yang-tsze;
4. From Chinkiang on the right bank of the Yang-tsze to Hangchow.

I travelled over the greater portions of sections 2 and 4 and over the whole of section 3.

From Chiningchow in section 2, where I began the journey, I travelled as far as Chingkiangpu in a small house-boat; the distance is 210 miles, and the course of the Canal lies partly in Shantung and partly in Kiangsu. It took six days to reach

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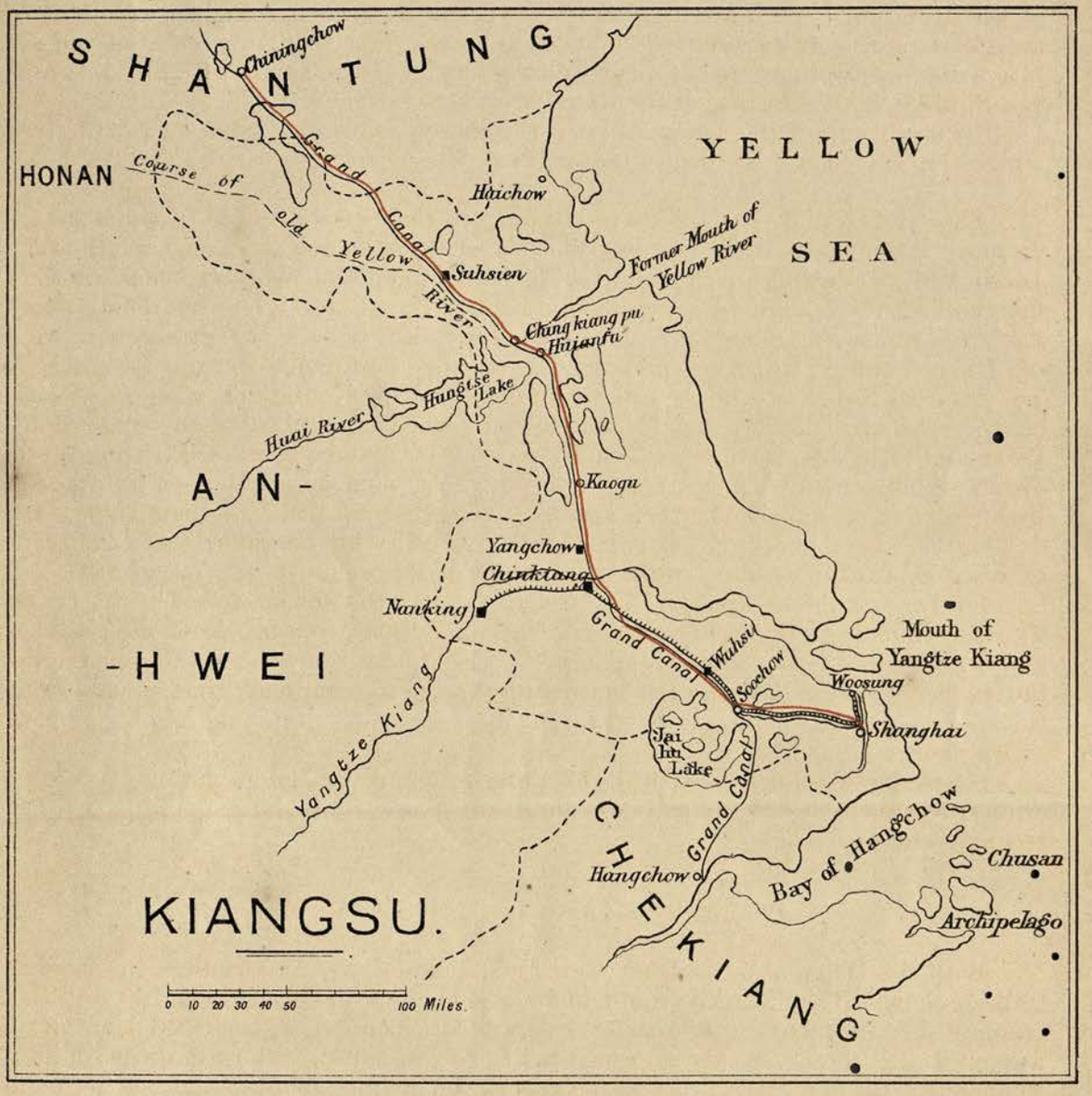

SKETCH MAP ILLUSTRATING MR. GARNETT'S JOURNEY IN KIANGSU.

Route marked in red.

Railways already in working order.

Railway under construction.

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Chingkiangpu, but as this section is done entirely by sailing, poling, or towing, so much depends on circumstances altering from day to day that there can be no fixed time for covering the distance.

This section between the Yellow River is said to have been constructed by the Mongol Emperor, Kublai Khan, with the idea of a through inland waterway between his capital Peking and the then lately captured Sung capital, Hangchow, and to have been opened to traffic in the year 1289 A.D.

It very rarely happens that the canal freezes over sufficiently to prevent navigation.

When the Yellow River changed its lower course in 1856, it turned off at right angles near the city of K'ai Feng-fu, the capital of Honan, and instead of emptying itself into the Yellow Sea about latitude 34°, this huge river found its issue in the Gulf of Pechili, latitude 38°. A vast amount of damage was done to the Canal by this change. The direction taken by the Canal is a south-easterly one from the Yellow River to Chingkiangpu; here it changes almost due south till it reaches the Yang-tsze. The canal on the south side of this river runs again in a south-easterly direction to Soochow, where it changes to south and finally to south-west to reach Hangchow.

The width of the canal at Chiningchow is about 70 feet, and this breadth it maintains for about 30 miles, but after that it varies very considerably, sometimes narrowing and at other times broadening out to 100 and 150 yards. This latter width is the usual one the last day or two north of Chingkiangpu.

The depth varies as considerably as the width; at Chiningchow it is $5\frac{1}{2}$ feet deep, but at one place further south it becomes only $1\frac{1}{2}$ feet. This latter want of depth is due to the junction of a mountain stream bringing with it a quantity of sand which at this particular spot is slowly silting up the canal.

The depth of water in the canal varies, of course, very much, and depends to a large extent on the rains, which not only help to fill the canal itself, but cause the many streams flowing into it to send down a larger volume of water. Creeks occur very frequently and vary to an enormous extent in length and also width. Some are bridged, but the majority are not. This is in consequence extremely inconvenient to the men towing, especially as the creek is often too deep to be forded. The canal itself is rarely bridged except at the numerous sluices where there are narrow drawbridges.

There is a slight current from north to south, which become much stronger 100 miles south of Chiningchow.

The banks at first (starting from Chiningchow) are from 12–15 feet high, but the height varies enormously, at times the canal running in deep cuttings with the land 40–60 feet high on either side, and at other times no banks existing at all where the canal passes through lakes and marshy country.

There is always a towpath (except at the times when there are no banks), but towing is tedious owing to the number of unbridged creeks which are met with. A telegraph line runs parallel with the canal.

The land on either side is at first quite flat, with the mountains of Shantung visible to the east; at the junction of the Provinces of Shantung and Kiangsu the canal pierces the low foothills of these mountains, but the land becomes tediously flat again afterwards. South of Chingkiangpu the canal is higher than the surrounding country, and the natives pay extra care in consequence to the preservation of the banks.

The land is frequently of a marshy type, and at times these morasses develop into regular lakes full of sedge, through which the natives have cut channels. The cutting of this sedge for fuel is a great industry of the canal population; it seems a pity that a trade has not yet been started for using it in the manufacture of paper in China. This sedge, which grows to a height of 8 feet or more, and frequently stretches for tens of miles, is full of wild-fowl of every description, especially ducks and geese, and good sport is obtainable. There is a plentiful supply of fish in the canal, and cormorants (with rings round their necks) are largely used for catching them.

The junk traffic is considerable and this is steadily maintained the whole way; timber, bricks, tiles, cotton, oil, sugar, and matches are largely carried; wheat, rice, and peanuts also when there is no prohibition on their movements and no scarcity of them, as there is this year.

Police junks patrol the canal occasionally, but we only saw two of these.

There is a fair sprinkling of villages, even in the lake and marsh districts; they are usually long straggling ones, frequently as much as a couple of miles in length,

and consisting of one row of houses on either bank. In the lake district the houses are constructed on a few patches of dry land which happen to exist in the sedge, and are frequently separated from their neighbours by creeks, so that every one has to own a boat for the purposes of getting about. As this solid land was frequently only a foot above the present level of the water, life in the rainy season must be exceedingly uncomfortable. The food of the native is mainly fish and their peculiar bread, which resembles in appearance and taste the brown paper one uses for parcels; eggs and chickens are plentiful and fruit is obtainable. Rice is too dear for the natives this year. The only water obtainable for all purposes, whether for washing one's rice or oneself, cooking, or drinking, is the water of the canal, into which every village, of course, drains and into which everything is thrown.

At nights the traveller ties up his boat to some villages, usually (for safety's sake) where other junks have already congregated. The so-called locks are merely sluices where the canal is contracted to a width of 15 feet between masonry walls, which have grooves in them to enable planks to be forced down so as to confine the water in the upper reaches. When boats wish to pass, the planks are lifted, and the boats are drawn up against the current by means of ropes passed round capstans placed above the sluices. As a matter of fact, most of the locks (of which there are about fifteen) between Chiningchow and Chingkiangpu, can be circumnavigated on a reach of the canal especially constructed for the purpose, and the mere existence of which seems to me to make that of the sluice perfectly useless.

October 20.—We left Chiningchow at 9·20 A.M., having intended to start at 8, but at the last moment the boatmen jibbed, because I had no flag to fly from the mast, so the boy was dispatched to buy 3 yards of calico, and to have it properly inscribed with my Chinese name and rank. The boatmen alleged that this was necessary to prevent being delayed on the journey. The day was chilly, with bright sunshine. As a gentle south breeze blew all day, our progress was entirely made by tracking, with a little poling. The boat was a two-roomed one, too low to stand upright in; we hoped it was as clean as it looked, but were disappointed. It was 30 feet long by 7 feet wide (in the centre) and drew 1½ feet. The poling was manœuvred from the bows in an uncomfortable way. An hour after starting from Chiningchow we passed the first lock, and these occurred fairly frequently during the day. We tied up for the night at a small village about 20 miles south of Chiningchow. To our great disgust we found the boat simply crawling with cockroaches.

October 21.—Starting before daylight, we reached Nanyang at 8 A.M. Nanyang is a long straggling village on either side of the canal, and is situated at the entrance to the lake district; the towpath stops, and water choked with sedge stretches for miles on both sides; the canal has become simply part of the lake, and there is no attempt at a bank at all. Every here and there, where patches of dry land occur, the Chinese have succeeded in constructing mud-houses, and in so forming a village among the sedge and in the lagoons. During the afternoon we pass Makiakou.

October 22.—We leave, as yesterday, before daybreak, and during the morning quit the lake, and see banks again on either side; the ground to the west is still very marshy. We get a good north breeze and are able to sail for a bit, which helps us along. In the afternoon we pass Hsiachen, a long straggling village.

October 23.—We have a good north breeze behind us: the land on the west is flooded for tens of miles. At noon we pass Hanschwang, where there are many junks moored, giving the place a look of importance. The canal bends sharply to the east here, and the current becomes much swifter. This is due to the fact that the water is pouring into the canal (just where it takes the sharp bend) from the flooded country through a broken lock-gate. The flooded country seems at least a foot higher than the level of the water in the canal.

At 5 P.M. we pass Erhsiang, a large place with a branch of the Imperial Chinese Post Office; the town looks pretty with a crenelated wall fronting the canal.

At 6 P.M. we tied up for the night at a long village, where we bought thirty-six eggs and two chickens for 1*s.* 10*d.*

October 24.—We start at 3 A.M. and have done 28 miles by noon; the canal becomes about 100 yards wide, and runs between fairly high banks. We leave Yaowankou, a large village with a busy junk trade, at noon. The canal becomes gradually broader, until it must be 150 yards wide. We tie up for the night on a bank 5 miles above Su Hsien, doing the last 8 *li* by moonlight. The banks are well cultivated; we discover a man ploughing his field by moonlight.

October 25.—We pass Su Hsien at 8 A.M. The breeze is rather against us, but we still have the current. A great deal of the surrounding country on either side seems

under water. We stopped at nightfall at Taoyuanhsien, 23 miles north of Chingkiangpu, and went on again during the night past Yangchiachwang, reaching Shihpa on the 26th October at 9 A.M. Shihpa is 2 miles from Chingkiangpu by road, but a good many more by canal, as the latter makes a great bend here. It is preferable to leave a boat here and walk to Chingkiangpu, as one thus avoids this bend and the famous locks here.

The way from Shihpa leads along a broad smooth road, shaded on either side by trees, and crosses the old bed of the Yellow River, now a charming expanse here of fields and trees. A portion of the road is formed by the ancient right bank of the river. We did this portion of the journey by wheelbarrow. There is an excellent inn a few minutes' walk inside the northern entrance to Chingkiangpu.

Chingkiangpu, a town with a population of 150,000, which includes a certain number of Mahommedans, lies 130 miles north of Chinkiang and on the Grand Canal at the head of the present limits of steam navigation. The town lies on both sides of the canal, but the portion on the south is the city proper and is surrounded by a stone wall (dating back forty years to the Taiping days), while the suburb on the north bank of the canal is only surrounded by a mud wall. The streets are well paved but extremely narrow. In the days when the Grand Canal was used for convoying the rice tribute to the capital of the Empire, Chingkiangpu was of great importance and the residence of the Ts'aotai or Grain Commissioner (there were only two of these officials in the Empire); but now that the rice tribute goes by sea to Tien-tsin and is sent by rail thence to Peking, the glory of Chingkiangpu has departed. Its trade, however, is still considerable, for, being the terminus of steam navigation, it is a great distributing centre for foreign goods brought up from the south. The manufactures of the town are almost *nil*.

An important factor militating against the success of the place as a business centre is the existence of an Imperial Chinese customs-house 5 miles to the south on the canal. This place is called Hwaikwan. A Manchu is the official in charge of the collection of the dues, and he is not allowed to hold office for more than ten months because of the quantity of money he amasses during this period. The squeezes made here are so heavy that the natives living to the north of Hwaikwan prefer to convey goods (portable goods, such as pork) 40 miles to the south-east by road and then back again to the canal so as to avoid this place where they are so fleeced, rather than submit to its exactions.

Chingkiangpu would also be a much greater distributing centre if the canal were kept in better repair and was dredged regularly; but it is the old story over again in China: much money is set aside for the purpose and little is eventually spent on the object it was set aside for. An object of pity is an expensive dredger to the north of the town which has lain idle since its arrival, and has rusted,

There is a good flour mill in the town, which has been working since June, and has turned out excellent flour; the machinery was put in by an American, but the establishment is under Chinese management entirely.

The mint, which was working for a year, closed some two months ago; it was fitted with expensive machinery costing 250,000 taels (37,500*l*.), and though no doubt the mint paid well during the year it was in operation, it cannot have paid well enough to compensate for its expensive machinery, and it is interesting to note what an Australian who put the machinery into the building said: "We will run it as a mint for a year and then turn it into an arsenal." I have heard it suggested that this may happen to other mints in China.

Steamers run daily between Chinkiang and Chingkiangpu, doing the trip in twenty-five hours. They cease running in two of the summer months when the water in the canal is too high, and this year they are later in resuming work than usual. In winter, when there is but little water in the canal, the launches used are of slighter make, and they tow fewer passenger boats. The companies running the launches fly the Japanese flag and are looked upon as Japanese concerns; they are three in number, and combine to keep other companies from the trade; they have come to a mutual understanding respecting the fares to be charged, and the price of the tickets is therefore similar on all. To our minds, it is not dear—we paid 5 dols. 40 c. for a cabin (for two persons) and took a "boy" with us too; but the Chinese complain that this price is too high. There is only one class.

The China Inland Mission have a station here, as also the American Presbyterians; though these latter have been established seventeen years they have only from sixty to eighty converts. They suffered a good deal during the troubles of 1900, but actual violence against them was staved off by the Viceroy of Nanking's (Liu Kunyi)

telegram to the Taotai of the town, telling him to protect foreigners. There is a hospital attached to the Mission which does good work—the dispensary treats 15,000 people a-year; at the present moment they have several cases brought in suffering from gunshot wounds (explained below). The Roman Catholics have no station here now; they removed recently to Hwaian-fu, 10 miles to the south on the canal.

The chief official of the city is a Taotai; in the present case he is a Manchu and is a newcomer, the late Taotai having been one of the two Taotais summoned from Kiangsu (in obedience to the Imperial commands for two Taotais to come to Peking from every province) to confer with other high officials respecting the introduction of reforms into China. The Taotai is said to be friendly to foreigners. He has no military power, as this is wholly exercised by the Titai. The town is policed (and has been for a year) by a force raised locally, who are under the control of the Taotai. This force is quite efficient, and is stationed in all the principal streets, where they are useful in regulating the traffic and keeping order. Before taking up their duties they undergo a three months' training; the men carry sidearms and cudgels, and wear Roman numerals on their shoulder-straps. The present Titai, whose name is Yin, has only been here a few weeks, the late holder of the office having died suddenly and in a suspicious manner (he attempted to make a corner in rice with a great deal of pecuniary success to himself). The present man is a Manchu and a henchman of the Viceroy of Chihli, Yuan Shih-K'ai.

The cultivation of the province is almost entirely wheat and rice, the poppy is grown to a small extent for opium, and a little millet and kaoliang, also a few beans and sweet potatoes are grown. In connection with opium, I would mention that there are between 3,000 to 4,000 opium shops in Chingkiangpu. Peanuts are grown extensively, but even they are poor this year.

State of the Province.

The state of the province is one which cannot but inspire great uneasiness; the wheat and rice crops have entirely failed this year owing to the extraordinary heavy and prolonged rains this summer, and famine is marching with giant's steps through the province. The area chiefly affected is the whole portion of the province lying to the north of Chingkiangpu as far as the Shantung border, so that Chingkiangpu is only on the edge of it, but the effects of the famine are being felt as far south as the Yang-tsze. In consequence of the famine, disorders prevail everywhere, and the state of the country can only be compared to that of the district round Tsaochow-fu, which it touches. Robbers not only attack people on the road, but enter the houses and demand food and money. The peasant population is well armed with guns (of native make, and old it is true, but yet quite effective), and plenty of powder and shot, and are desperate in their determination to protect their villages from being plundered. (It is because of this that the American hospital has frequently gunshot wounds to treat).

The last great famine occurred seven years ago from the same causes, and the people died like flies; they were reduced to eating the mulberry leaves and the bark off trees, and things got to such a pitch that they actually sold their children. One man who was starving brought his little boy to a missionary and offered the child to him for 3 dollars. The famine was bad then, in January, but the supineness of the officials was such that it was only in June that relief measures were brought into operation. The then Taotai simply said: "Why bother about them? There are too many people; let some die." This year the authorities are already showing some willingness to relieve the distress, but much money is wanted to buy the people food. The famine this year is likely to be more severe than it was seven years ago; it has become bad already, and the winter is at hand, when it is expected to be very much worse; unless active relief measures are taken in hand, the province might reach a state of open rebellion, or may become a graveyard. Already, it is said, mothers are drowning their children in the canal to save them from a more cruel death. Streams of refugees are flocking daily southwards through Chingkiangpu in search of food; it is useless for them to halt at Chingkiangpu, for there is no food to spare there, so on they have to continue southwards.

In addition to the present state of famine, there is this consideration also to be borne in mind, that the second sowing of the wheat this year will not produce fruit till May or June, and that even then it will be poor, because the peasants had either no seed to sow, or else what they did sow was drowned out.

A great danger to be feared from famine is the after-effect—namely, pestilence—and even those towns in the famine area who have suffered little from the one, fall victims to the other, for the unfortunate refugees returning to their homes bring a thousand diseases in their train, and as they pass through the towns spread those diseases around them until a real pestilence prevails.

The state of Kiangsu is indeed a sad one, and, in view of the proximity of the unfortunate province to the already lawless district of Tsaochow-fu, the condition of affairs really needs attention. Missionaries in the district state that there are 40 square miles of flooded country, and that this area contains a population of 15,000,000, and that all these people are starving. They have, in consequence, petitioned their Churches in England and America for funds to relieve the distress.

Education.

As in the other provinces of China, great zeal is being shown for education, and there is a universal desire for it. Unfortunately, the supply of teachers is not equal to the demand, nor is the standard of teachers high. Everyone who has studied a little in Japan thinks he is a competent teacher and that he has nothing more to learn, and the arrogance of the Chinese is such that they only learn as much as they wish to, and do not give their whole attention to the duty of studying, though, as I have said, they do not hesitate to consider themselves fitting teachers of their fellow-countrymen.

Chingkiangpu to Chinkiang, on the Yang-tsze.

This section is the oldest portion of the canal; part of it is said to have been constructed as far back as 486 B.C.

It is now navigated by steam-launches, which ply between Chinkiang and Chingkiangpu; 6 miles above the latter place locks prevent further navigation by these launches. These latter, which do the journey in twenty-five hours, tow a couple or more long house-boats behind them. They could do the distance (100 miles) even quicker if the natives were not afraid of their causing too big a wash. They are managed by Chinese, and are said to draw 5 feet. The depth of water in this section varies from 6 to 20 feet.

The canal is carried for a large part of the way upon an embankment of earth kept together by retaining walls of stone and brick, and is in places as much as 20 feet above the surrounding country. As several large towns stand below the level of the canal, their safety depends on the care taken in the upkeep of the banks. At intervals there are sluices, by means of which the surrounding country is irrigated. The general direction of this section is due south, and it steers a course between the many lakes of this part of Kiangsu; there are the Paima Lake, the Paying Lake, the Kaoyu Lake, and the Shaopai Lake, on the west bank; the Tatsung, the Kuangyang, and other lakes, on the east side.

At Chingkiangpu a short canal connects the Grand Canal with the Hungtse Lake, into the west shore of which the Huai River flows, which river drains a portion of the province of Anhwei.

The width of this section of the canal varies very much. It is sometimes as much as 100 yards wide, but more frequently only about sixty. There is a good tow-path along the bank, and a large junk traffic.

The largest towns passed are Huaianfu (10 miles from Chingkiangpu), Paoying, Kaoyu, and Yangchow.

At Kuachou the canal debouches into the river Yang-tsze by a narrow mouth much blocked by junks lying moored there.

October 27.—We left Chingkiangpu by steam launch at 12·40 P.M. after a false start, the rope which was to tow us breaking and sending us, in consequence, with a crash into a couple of junks. A good deal of woodwork was carried away on both sides. We stopped at Huaian-fu, 10 miles to the south, one and a-half hours later, and for a few minutes at various smaller places during the afternoon.

The only incident of the afternoon was the falling overboard of a pig, which was a passenger. Though a great deal of yelling and confusion ensued, we did not stop to retrieve it. There was a kitchen at the stern of either house-boat, and ours turned out a splendid Chinese dinner for the sum of 10 cents (2*d.*). The

number of Chinese passengers which each boat carries appears unlimited. All who do not take special cabins, of which there are very few, are herded on a platform made by the roofs of the cabins, which platform is covered with canvas, leaving a space about 5 feet in height above the cabin roofs. The canvas has flaps to come down over the sides. Under this canvas the Chinese passengers are herded like animals, and the stench behind the flaps was disgusting. The place was packed with natives the entire night, and as there is nothing whatever in the shape of accommodation, either sleeping or otherwise, the discomfort must have been considerable.

October 28.—We stopped at Yangchow at 10 A.M., and emerged into the Yang-tsze two and a-half hours later. Here a slightly south-east course has to be steered across the river to Chinkiang.

Yangchow was the scene this summer of rioting, which continued for three or four days. These riots were entirely due to the high price which the local rice dealers were asking for their rice. An attempt was made to burn the Viceroy's (Chou-fu) mansion there, and troops had to be sent over from Chingkiang before the disorders could be suppressed. The rioting was soothed by the action of the rice dealers, who decided to sell their goods at more reasonable rates.

Chinkiang–Shanghae.

The third section extends from Chinkiang to Hangchow, a distance of 190 miles. It is said to have been constructed by the Emperor Yang Ti, between 605 and 617 A.D. The Sung Emperors enlarged and deepened it when Hangchow was the capital of their Empire.

The portion of this which I traversed, Chinkiang to Soochow, is about 100 miles in length.

There are two entrances to the canal from the river Yang-tsze, one in the heart of the town of Chinkiang itself, the other considerably to the east. There is said to be 20 feet of water at the entrances, but they are both very narrow, and until the point of their junction is reached this narrowness prevails. At the place close to the entrance to the river, where I joined the boat, the width cannot have exceeded 50 feet.

This portion of the canal resembles nothing so much as a town sewer, but is crowded with junks and boats of all kinds. It runs through the heart of the city, and houses hang right over the water.

This section of the canal is navigated by steam launches, which ply daily between Chinkiang and Hangchow, towing long passenger boats behind. One can have a private house-boat tacked on to the train of boats and do the journey in comfort. I paid 8 dol. 50 c. for having my boat treated in this way as far as Soochow, but the price varies according to that of coal, which is at present rather high.

At Soochow there is a waterway known as the Soochow Creek, which connects Soochow and Shanghai, and this is navigated daily by a service of steam launches towing passenger boats.

The price of a house-boat for the journey Chinkiang to Soochow is 7 dol. 50 c., and the traveller can procure comfortable boats suitable, if necessary, for several persons. My boat was airy and clean and nicely fitted with tables, chairs, and glass windows. The weak point was the roof, and a great deal of the heavy rain which fell during the night leaked through.

The only large town passed between Chinkiang and Soochow is Changchow-fu.

October 29.—The steam launch was said to be starting at 1 P.M., but it was 4 P.M. before we did actually get away. The navigation of this arm of the canal traversing the native city of Chinkiang is very difficult, owing to the narrowness of the waterway, the quantity of junks, and the want of any system for regulating the flow of traffic. The canal winds like a sewer through the heart and back slums of Chinkiang, reaches the open portion of the city devastated by the Taiping rebellion, and then skirts the city wall, finally leaving the city for the open country by a gateway in the wall. The banks, which are by nature hilly, are composed of extremely friable mud, which sinks into the canal in great lumps, as the steam launch passes. The wash caused by this latter is very considerable.

October 30.—We arrived at Soochow at 9 A.M., and, having been dropped by the launch, poled ourselves through many of the canals which run through the town in all directions to close to the Shanghae-Nanking railway station.

General Observation on the Canal.

There is no Conservancy Board at all for the canal. A sum of 90,000 dol. is said to be set aside annually by the Viceroy of Nanking for conservancy work, but it is unlikely that a one-thousandth part of this sum is used for the desired object.

Soochow.

Soochow, the residence of the Governor of Kiangsu, and declared open to foreign trade in 1896, lies some 80 miles due west of Shanghae with which it is connected by rail and water. The town is situated a few miles from the largest lake in the southern half of the province—the Taihu, said to be of great beauty. The Grand Canal intersects the town, and the numerous creeks and side canals diverging from it give the town, the appearance of a Venice, while there is certainly one bridge which might be compared with the Rialto. The streets are narrow but well paved and extremely picturesque, and the shops are varied and good, while there is a great air of business about the place. The proximity of the town to Shanghae is doubtless the cause of this, and the advent of the railway doubtless means an ever-increasing flow of prosperity, especially when Soochow becomes the meeting-place of the Shanghae to Nanking and Hangchow-Ningpo lines. The town was almost destroyed during the Taiping rebellion in 1860, but is gradually recovering its prosperity.

The chief industries are the silk, embroidery, and velvet trades, the making of pipes and tortoiseshell and ivory wares, while those of the curtains and tubs are of almost world-wide fame. The inhabitants are almost equally famed, the women for their beauty and the men for their effeminancy. The town is considered the home of learning and culture, and gives birth to a very large number of literati.

Shanghae-Nanking Railway.

The portion of this railway (which is being constructed by the British and Chinese Corporation for the Chinese Government), which is in working order, was formally opened on the 16th July last and opened to traffic two days later. The portion completed is from Shanghae to Wusieh, a distance of 79 miles. There are fourteen stations altogether at present:—

Shanghae.	Wai-kua Tang.
Naziang.	Soochow.
Wong-do.	Hsu Shin Kwan.
Anting.	Wang Ting.
Loh-ka Pang.	Chowchin Hang.
Quinsan.	Wusieh.
Eding.	

And the number of passenger trains at present running is three a-day, two doing the whole distance either way and one the stretch Soochow-Shanghae. The time taken is three and three-quarter hours the whole distance, and from Soochow to Shanghae (and *vice versâ*) two hours and twenty minutes.

There are three classes, the fares for the whole length of line open being: for first-class, 4 dol. 80 c.; second-class, 2 dol. 40 c.; third-class, 1 dol. 60 c. The cars are built on the American system, a gangway down the centre and seats on either side. The first-class cars by no means err on the side of being luxurious. There is a buffet car on the train.

The guage is the standard one, *i.e.*, 4 ft. 8½ in.

The rails were turned out by the Hanyang Iron Works: that is originally they were; now they are coming from Great Britain

The weight of the rail is 85 lbs.

The sleepers are of wood.

The locomotive of the train we were in was of the 1905 pattern, built in Darlington by Robert Stephenson and Company. The line is well laid, and certainly as far as Soochow (the only portion I can speak of from experience) is practically

level the whole way, nor does it pass through any hilly country at all. It keeps parallel to, but some distance from, the Soochow creek, the waterway connecting Soochow and Shanghae and which is navigated by steam launches; the track is single throughout except at the stations, but preparation is being made for the laying of a double line of rails; most of the permanent way and embankment work is prepared and many of the bridges over canals and creeks are in their places already.

The stations are not yet finished, but the platforms in all cases are ready and stand 2 feet above the rails.

The country through which the line passes is absolutely flat and intersected by many canals and creeks and subject to frequent flooding, which must have caused some trouble when the line was under construction. Near Quinsan there is a hill with a pagoda on the summit which is a very noticeable landmark.

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[With Two Maps.]

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